

REINCARNATION

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THE MILK OF HUMAN KINDNESS

American warehouses burst with food; Germany, Austria, Hungary, Poland have not food enough for their children. The hospitals of Budapest can receive but thirty per cent of applicants.

Read these lines from a letter by a lady in London, received a short time ago:

"A lady of high social standing and of veracity told me some interesting facts about Vienna, communicated to her by a friend who has lately been there. We had been talking about Vienna as an old center of music and arts. She says the Opera has never been so much attended, never have such wonderful concerts been given. Great artists perform in all of them and the

people attend—and die. The Viennese, so gay and carefree in pre-war days, make no complaint. They starve, say nothing and die. The old do not eat, saving all food for the young—and die. It is 'bad form' to mention food—or the death of anyone. The manner in which Vienna bears her suffering is the one really spiritual attitude in Europe to-day. There is no revolution, no Bolshevism, only patient endurance. The president of the Viennese Chamber of Commerce said in London the other day, 'We do not want charity. We want opportunity to work. Give us raw materials.' "

Medical men in Chicago have been notified of the starvation of their professional brothers in Vienna and have sent aid. From all sources these reports are confirmed. One is at a loss to understand the apathy of America with this horror before us.

What is the reason for this apathy of America? Is it that the emotional nature of America can no longer respond to stimuli? Are our hearts worn out with grief? Or do our agents of mercy, sent to Europe to help us in distributing aid, turn their aspirations to the presidential chair? God deliver us from such presidents!

We need men to rouse America to help her fallen foes, to replace hatred with mercy, to set aside thoughts of Hun atrocities and let some feelings of good, old-fashioned Christian charity enter the heart.

One doesn't like to think of the karma of the full-fed man who refuses a tin of milk to a starving baby.

W. V. H.

GOOD AND EVIL

We understand that the development of our universe has proceeded as the result of three great floods or outpourings of God's life: the first organising the primordial stuff into what we call the elements; the second, the development of life in forms; and the third, the development of self-consciousness of the life in forms. The first, by giving us the atoms and elements, gives the material for forms; the second organises the material furnished by the first into mineral, vegetable and animal forms. While we speak of floods, waves or outpourings, we do not know of their beginnings, and they doubtless continue in operation throughout time.

As a result of the second outpouring we may assume that all beings up to and including man, feel that whatever conduces to the welfare of the form is good, and whatever tends to injure or destroy the form is bad or evil. It is the second outpouring that causes the struggle for existence in the three kingdoms of life. The third outpouring gives man something that the lower kingdoms do not have—namely a definite center as well as an expansion of the seeming self resulting in the ability to compare and choose; yet it makes no great or abrupt change in the feeling of good and evil. Examine our churches, schools and business institutions and we will find them bound by the second outpouring: the well-being of the lower man is the controlling power. Men's physical lives are generally largely spent in gathering facts and much of the excarnate life is spent in digesting these facts and abstracting concepts there-

from. Quoting from the little pamphlet by Dr. Van Hook, entitled *The Correspondences Between the Planes*: "The upper mental body is capable of taking cognizance of these concepts and collating them into wholes of far greater values than the individual concepts possessed and at last all concepts are aggregated and condensed into one great concept which represents the product of the actions of the ego through all the ages of its existence. The final concept of concepts is the recognition that all facts and all concepts are but parts of a single whole, that all manifested nature and all reflections upon it are but parts of a greater unmanifested nature and of a greater mind beyond and above our finite minds. This means that the ego recognizes that the things that it has concerned itself with in all its past with which it has had to deal are but parts of a great whole with which it had never concerned itself and of which, indeed, it had been wholly ignorant.

"The recognition of this concept is the greatest achievement of the ego in all its incarnations. For its recognition alone makes possible the entrance of the ego upon an entirely new course of action, a course directed to the discovery of the whole and its meaning. The ego speedily recognizes the unsatisfactory nature of its former activities and decides to occupy itself hereafter with the things which it feels and knows are related to and lead toward a recognition of the whole. It sees that the whole is God, the completed part of nature as the manifest nature is the incomplete part. Man, then, is himself but a tiny part of this great whole, and to perfect himself and attain that peace which he longs for, and the need

for which is an essential part of his nature, he must seek the whole—seek union with his highest Self and make himself one with it.

“Now this decision is not made in all its perfection and finality at once upon its first recognition. It is at first seen vaguely and indistinctly, but as incarnations multiply this tremendous concept is more and more fully cognized and becomes an integral part of the *materies* of the ego, being carried over from incarnation to incarnation, amplified, strengthened, fortified until at last it becomes so strong that it is not possible for the forces of the lower mind to dominate it. The Will asserts itself at last as superior and the decision to follow the Path becomes the basis of the course of action.

“The man who reaches this final decision to follow the Path must change his entire mode of life and conduct.”

When the change above described takes place man must change also his idea of good and evil from that based on a consideration of the well-being of the lower man to that based on a consideration of the whole, a tremendous change of viewpoint. Good and evil, right and wrong are relative and changing things.

We may for a moment consider the relation of ignorance to evil. In a very wide if not a universal way we may let the word be its own definition, ignor—ance. By ignoring facts and laws we become ignorant, and evil is often, as so often stated, the result of ignorance, in fact is almost one with it. Again we have heard that “Where ignorance is bliss it is folly to be wise,” but we must remember that such a condition cannot be

permanent, and when the change comes the opposite of bliss will result. We see that we may group wisdom, expert use of knowledge, good and bliss together, and folly, ignorance and evil together.

Elliot Holbrook.



MAKING KARMA

Man is in very truth a mystery, and there are many different ways in which this mystery may be approached and studied. One of the best is to make use of the mechanical conception of nature and then try to interpret properly the various points which can not be understood by ordinary materialistic reasoning.

From the mechanical view-point man is simply a transformer of energies in nature. He receives energies, makes use of some of them, and passes them back to nature after having made some modifications and changes in them. Also, he stores up some of nature's energies in his own organism, to be drawn upon and used when wanted. But he can neither create nor destroy the smallest conceivable quantity of energy.

Even from the purely scientific, or physical, point of view, the subject of transformations of energy is of entrancing interest. In it are contained the secrets of all the workings or activities found in nature. On it the researches of hundreds

of great scientific minds have been at work for many thousands of years, while only in comparatively recent years has the knowledge become accessible to the general public.

But when the subject for study is man himself, who is capable of studying nature with the use of the keen conceptions of mechanical principles, then the problem of how energies can be and are being transformed expands immeasurably. For man alone, of all the living beings we know, has the power to deal with the very subtle and elusive energies of higher emotions, thoughts, spiritual aspirations and actions of will. Thus the subject at once transcends the boundaries which are commonly observed by scientific men, and its study demands the use of faculties of consciousness which still lie dormant, undeveloped and often unsuspected in human beings.

Fortunately the principles of karmic law may be made use of to study man and his life in the universe. The principles of karma are largely generalised conceptions of ordinary mechanics, which science is the study of matter, motion and energy. This science deals with the energies of nature by regarding them as essentially unrelated to man and therefore as having independent existence. The fact that man makes use of energies is regarded as the result of his physical structure, and not of any power of consciousness possessed by man. But students of reincarnation, in common with many philosophers, hold the conviction that mechanical processes, or changes of energy, can only be properly understood by making them subordinate to the higher energies of desire,

thought and will which are experienced in human consciousness.

Were all processes in nature and in man simply the result of blind and unintelligent interplay of nature's forces and energies, then there would be no meaning to life. It would be simply an accident, a mere fringe to an incomprehensible order of facts. But as there is order in the universe, and apparently purpose and plan, there seems to be wisdom in the study of man from the fundamental conceptions of idealism or spiritual intelligence as lying behind phenomena and guiding them in action. There is reason for this view, because in man's life itself there is one order of things which is already at work on its own account, but is being guided and shaped continually to some extent by another order of things, the inner life of the man himself.

Were man a mere automaton, a mere product of blind and unintelligent forces and energies of nature, and were his conception of free will wholly a delusion, a mere result and by-product of the mechanical and chemical interactions of the materials of his body, then there would be no meaning to man's karma. He would be irresponsible; he would not be able to "make karma." He would be merely an accident in nature.

But the important fact stands out, for those who will see it, that man's life is not wholly forced upon him. He has powers of consciousness within himself which can and do influence the activities of the ordinary life which he experiences. He can cause changes to take place which would not otherwise occur in the interaction of the energies and forces of the mechanical world.

Thus the making of karma is dependent on the amount of free will which comes into play. If the man lives merely as a sentient machine without powers of self-action, then he makes no karma for himself; he is only a part of nature. But when he throws his own will into his personal life then he exerts a controlling or guiding influence over the transformations of energy that take place within his own organism, the personality.

The making of karma means responsibility. To the extent that man recognises himself as a responsible agent is he held accountable under the administration of the law of karma which sees to it that actions shall bring about the corresponding reactions. The man of responsibility is the man who can exert free will and make karma which is distinctively human in character. Men who act wholly because constrained to such action by the forces of nature make only the karma which belongs to the non-human order of things. But such men probably do not exist, unless insane. It would be difficult to recognise them as human.

Finally, man is not responsible for the energies of nature, but he is responsible for the use he makes of them. The energies of nature are facts without meaning. Only when men or other spiritual beings exert influence or constraint upon the energies of nature, do the resulting changes have a spiritual or intellectual meaning. Only then will the reactions of karma return to the center of consciousness which guided the transformation which sent them out; only then will the reactions have spiritual meaning in the evolution of that center of consciousness.

C. S.

*THE AMERICAN TOUR
OF SIR OLIVER LODGE*

Between our own world of the physical senses and the worlds where true happiness begins to be or where bliss is established forever, is the world where transition occurs and where experience, though less material than that we know, is still not so strikingly different from ours that ready resemblances cannot be found. In fact most men who begin the investigation of that world are more inclined to study its resemblances to our world than its distinctive peculiarities.

The obvious longing of the common mass of men is to find out what happens to a man who "dies," to know in the familiar ways of common experience what is the life beyond the veil—if, indeed, man lives at all. Lofty philosophies and religions of doctrine, dogma, faith and ceremonial aside, what is there in those realms that men may know as they contact the facts of every-day life? Is it not possible to penetrate and bring back, for all sentient, reasoning men, facts as comprehensible as are those of chemistry and physics?

Sir Oliver Lodge has done mighty service for the evolution of the world in insisting that thinking men may investigate the facts that spiritism presents without violating any of the principles of psychology or logic.

We cannot find fault with our scientific investigators if but few of them turn their powers of study in the direction of spirit study. They have their definite and somewhat limited field of study; they have their technique of investigation; they have the problems to elucidate which they have

spent years in propounding. It must be but a rare man who will turn his attention toward the strange new field.

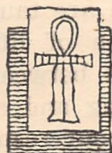
Yet this field is most fertile and promising. In it lies the hope of man's overcoming a great part of that illusion which keeps him in darkness.

Sir Oliver's attack is well-ordered and fundamental. Beginning with a study of the basic considerations involved in the connection between sense perception and ratiocination, he makes clear the thought that most of what we know lies in the world of deduction, entirely beyond the field of sense perception. The reality of the unseen must be accepted. Hence we have as much the right and duty of investigating the facts of the "spirit world" as those of the world of physics and of chemistry.

He presents the evidences for the survival of man, beyond so-called death, as the same thinking, sensate being that we know here.

As so often in the past, so now we must have pioneers to break the first crude way through the neglected fields of human ignorance.

W. V-H.



RESPONSIBILITY

Philosophic men realize that they have been projected into being by a beneficent God. They know that they could not be if their being were not for joy and eternal happiness.

There is a great obligation of love, sympathy and duty that we owe the Creator. And this obligation is expressed in the Law. Our intuition tells us of our duty and of our responsibility for its performance. Furthermore the still small voice in every heart whispers the lesson that we owe a joyful debt for eternity to the All-Father. And, in addition, the stern pressures of the insistent world of bread and butter force these lessons on the most lowly. It is wildly irrational to suppose that the "world owes a man a living." The world's life is a life of equilibrium, the disturbance of equilibrium and the restoration of that balance. The disturbance of balance produces motion and that continues until equilibrium is restored. If one eats he must produce. Each of us has forces passing through his bodies in various ways. We ought to learn these forces and their uses, and especially should we endeavor to augment the effectiveness of their action.

So in all ways we are taught the law of the continuing association of life, of the constant interaction of forces between beings, the ever momentarily recurring and augmenting debt to nature and God and our responsibility in living.

The law has it—the universal spiritual law—that we must repay. That which we do without a feeling of selfishness, the consciousness of longing for benefit for ourselves, goes out to the

All-Self. It is the Great Self of our solar system that gets all benefits, while we share in these benefits as parts of the Great Self.

But what we do with self-consciousness, with desire for benefit for ourselves must come back to us in one or another form. Karma is the designation we give to this returning force.

So we must learn that we are to be responsible at all moments for all that we do. The lesson of duty and that of responsibility underlie the very foundations of spiritual progress.

The knowledge of the actual continuity of spiritual life and of the nature of karma come to give sharpness and definiteness to the conceptions of life and duty. And this added knowledge brings us the joy of knowing the certainty and happiness of our destiny.

W. V-H.



I am older than the Earth,,
Younger than this morning's dew,
Slave to neither death nor birth,
From the Heart of God I flew.

To the Heart of God I fly,
Knowing neither birth nor death,
One and myriads am I!—
Thus the human spirit saith.

W. Robert Hall.

SPIRITUALISM AND REINCARNATION

Spiritualism, in regard to its attitude toward reincarnation, may be roughly divided into two sections: English, including American; and continental. American spiritualists, as a whole, look upon the teaching with indifference, sometimes with distaste. One prominent Boston medium, when asked if spiritualists believed in reincarnation, replied, "Our guides do not teach it." And this is the answer which most American, and, I think, English spiritualists, would give. Progress of each individual spirit they believe in, but progress that takes place in other worlds, possibly on other planets, than ours. Suffering and expiation for wrong-doing they hold to be true, and the gradual purification of the soul. Of pre-existence, so far as I have discovered, they say very little. In the famous *Letters from Julia* the subject of reincarnation is introduced, but evidently communication was immediately cut off, and sentence and subject were left hanging in mid-air, as it were. The ideas recently expressed by Sir Oliver Lodge are those held by most spiritualists, I think, as well as most Psychical Researchers: "I don't say they (children) had a previous life on this earth . . . but I mean that we grow our individuality here and that it persists in the next life. I don't think that the individuality developed here is pre-existent, but I am not dogmatising on any of these things."

There is one exception, at least, to this consensus of unbelief in reincarnation among American spiritualists. That exception may be found in a book bearing the following descriptive title: "*The*

Soul: Its Nature, Relations and Expression in Human Embodiments. Given through Mrs. Cora L. V. Richmond. By Her Guides. Chicago, Ill. The Spiritual Publishing Co., 1887." The following quotation will show Mrs. Richmond's views:

The Spirit of each embodiment expresses a personality, but not a complete entity, the entity being the Soul. . . . Between each embodiment and the succeeding one is such period of time as is required for the spiritual expression or fruition of the preceding one. There is no haste, there is no delay no imperfect or broken links in the entire chain. . . . We differ from that which is called reincarnation. There is no reincarnation; there is another expression and another, until all that is possible is expressed here and in spirit-life. Another embodiment is not a loss of identity, but an added expression of identity. . . . As each form only expresses a portion of the spirit that pervades it, so each spirit (of a Soul) only expresses a portion of the Soul. . . . Reminiscences of previous embodiments do not exist in ordinary life on earth, nor in the spirit following the ordinary life; therefore it is not strange that mortals do not receive these teachings usually, for unless the earthly embodiment is ready to receive them, the spirit state following the embodiment will not reveal them. . . . But there are, in each individual, in spirit and in mortal life, certain flashes of reminiscence. . . . We have endeavored to impress upon you the equality of all Souls. . . . the absolute justice of this law of expression. . . . We would like to give encouragement to such as are athirst, that what is not attained will surely be won; even though it may be valueless when it is attained, you must each accomplish it and find it out for yourself. No one can have expression for another. . . . We find that there are numberless ways in which Soul-life can be expressed, and each Soul can and does find absolute expression in all possible states of human existence.

The statement that embodiment differs from reincarnation will be noted. It will also be seen that the difference exists only in the name. This

seems to me to show the very form and feature of reincarnation as we teach it.

But more than thirty years before Mrs. Richmond's book was published Allan Kardec was spreading in France teachings which included reincarnation and karma. Allan Kardec, or Leon-Denizarth-Hippolyte Rivail, to give him his real name, is an interesting and dignified figure. His family was an old and honorable one, and he received an excellent education. He settled himself in life as owner and principal of a large school for boys and wrote many books on educational subjects. About 1850 he became interested in spiritualism. He was a medium himself but received messages through unprofessional psychics, and the ideas thus obtained he gave to the world in *Le Livre des Esprits* and other, lesser volumes.

Allan Kardec was not a credulous person, easily impressed by new and bizarre doctrines. His translator, Miss Anna Blackwell, tells us that "He was of a temperament that was calm, cautious and unimaginative almost to coldness, incredulous by nature and by education, a close logical reasoner and eminently practical in thought and deed; he was equally free from mysticism and enthusiasm." His attitude in regard to his book was without any trace of egotism. In the preface to the revised edition he says that he does not claim a new or exclusive revelation. "Our correspondence shows us that communications identical with those embodied in the present work have been obtained from various quarters and, even, previously to the publication of *The Spirits' Book*, which has served to systematize and confirm them. History, moreover, proves that most of the ideas herein

set forth have been held by the most eminent thinkers of ancient and of modern times, and thus gives to them the additional sanction of its testimony." And he asserts that these ideas were accepted by him, not alone because they came from a supernatural source, but because, in addition, they appealed to his mind as inherently reasonable.

It will be imagined that the ideas of such a man, well known and well thought of in his community, would be received with respectful consideration. And such was the case. Mr. Frank Podmore, in *Modern Spiritualism*, says, "Allan Kardec taught the new doctrine with such success that his books sold by tens of thousands, and were translated into nearly every European language." And, "Though not all who believed in the phenomena (of spiritualism) were disciples of Allan Kardec, most French, and, indeed, ultimately, most continental spiritualists followed his doctrine, the leading tenet of which was reincarnation." Miss Blackwell states that "The book sold with great rapidity, making converts, not in France only, but all over the continent. Soon after he founded "The Parisian Society of Psychological Studies." Similar associations were speedily formed all over the world, and all transmitted to the Parisian society the most remarkable of the communications received by them. From the material thus furnished him he enlarged and completed *The Spirits' Book*, the revised edition of which has become the recognised text-book of the school of spiritualistic philosophy so intimately associated with his name. . . Although it is impossible to ascertain with any exactness the num-

ber of those who have adopted the views set forth by Allan Kardec, estimated by themselves at many millions, they incontestably are very numerous." This last statement applies to the continent alone. Mr. Frank Podmore tells us that his doctrines " . . . never obtained any real footing in England. His only prominent disciple appears to have been Miss Anna Blackwell." In America, also, his followers were few in number; they were of the class of deeper thinkers among spiritualists.

Allan Kardec's philosophy is notable among spiritualistic writings for a great scheme of spiritual evolution, for the orderliness with which this is presented and for its predominant tenet of reincarnation. A few quotations will illustrate his views on the latter subject. The book is written in the form of question and answer.

"What is the aim of reincarnation?"

"Progressive improvement of mankind."

"Does a spirit go on incarnating himself forever?"

"In each new existence a spirit takes a step forward in the path of progress; when he has stripped himself of all his impurities he has no further need of the trials of corporeal life."

"Is the number of incarnations the same for all spirits?"

"No; he who advances quickly saves himself many trials. Nevertheless, these successive incarnations are always very numerous, for progress is almost infinite."

"What foundation is there for the doctrine of reincarnation?"

"The justice of God and revelation."

"Does a spirit retain, when incarnated, any trace of the perceptions he has had and the knowledge he has acquired in his former existences?"

"There remains with him a vague remembrance, which gives him what you call innate ideas. The knowledge acquired in each existence is not lost. A spirit, at each new existence, takes his departure from the point at which he had arrived at the close of his preceding existence."

"What is the origin of the extraordinary faculties of those individuals, who, without any preparatory study, appear to possess intuitively certain branches of knowledge, such as language, arithmetic, etc.?"

"The result of progress previously made by the soul. The body changes, but the spirit does not change, although he changes his garment."

Spiritualism, in the emphasis it has brought to bear on the fact of a continuous life after so-called death, in giving comfort to the bereaved, in the influence it has had in counteracting materialism, has done invaluable service to mankind. It has a strong hold on the emotional nature. Could the whole movement unite in adding to that emotional appeal the ethical and logical appeal contained in the teachings of reincarnation and karma, how much greater would be its work! Its power would be vastly augmented and its field of service expanded a thousand-fold.

Helen G. Crawford.

ANTS 'ET ALII'

Albert Mann in *Science* compares ants and scientists. One may substitute one of our altruistic bodies for the scientists!

As a result of watching a colony of ants and attending a scientific meeting on the afternoon and evening of the same day, it seemed to me the two teeming hordes of excited workers—the insects and the scientists—had some queer traits in common, as:

1. How they work in ranks and cohorts, mutually attracted by some exciting discovery that a wandering member has stumbled upon, and that awakens the most astounding and intense interest.

2. How they immediately set to work to pull opposite ways, fight valiantly over their treasure, and heroically keep it up after they have amputated some of each other's legs and other appendages.

3. How they take up one thing, drag it about for a time, and then drop it for some other thing.

4. How they often expend enormous labor on something that isn't worth a darn; and here Mark Twain's story of the two ants and the grasshopper leg came to mind.

5. How their splendid industry is generally circular in direction; so that after long struggle, they get the thing back to the exact spot from which it started.

6. How they firmly believe that "they are the people," and refuse to admit or bother over bigger intelligences that are their interested observers and that can and sometimes do sweep them and their hills and runways and stores into oblivion.

7. How, measured by final results, they are nevertheless a wonderful body of workers; and in tireless energy, patience and talent, stand out pre-eminent in their respective groups.

WITH KNOWLEDGE COMES PEACE

From her childhood a keen perception of beauty and the impelling desire to create it, had been strong characteristics of her nature. Everything she looked upon translated itself into terms of art in her imagination. She never saw a beautiful landscape without noting its artistic values. A mother and child became a Madonna of the old masters. A group of singing school children reminded her of Correggio's angelic babies. More than all, the murmur of a woodland waterfall, the whisper of the windswept pines and the rhythmic roar of ocean filled her inner ear with countless melodies—for music was her chosen form of expression. She was a teacher and concert player and composed not at all. Alas! the melodies that seemed so enchanting in their conception, so rich in harmonic phrase and mellowed cadence, were thin and ordinary when passed through the crucible of paper and piano and the test of her unsparing criticism. She was a pleasing performer because of a delicate touch, a just sense of form and an intuitive understanding of the meanings hidden in the masterpieces she loved to interpret. But, though unceasing in effort, she could not attain to the higher levels of her art.

In youth she was happy enough, absorbed in work and dreams and hopes. But as middle age came, finding her with hopes unrealised and with no promise of further growth, she began to ask herself bitterly if it would not always be like this—a life spent in constant striving and endless disappointment? Why was she given the impulse to create without the corresponding power to bring

her conceptions to fruition? Was she never to be anything but a medium for the ideas of others, a mere palpitating nucleus of musical sensation, responsive to each delicate *nuance* of tone and rhythm, but unable to produce them? She seemed to see her soul as a "beautiful, ineffectual angel, beating its wings against the void" until death brought a merciful release. After death—what?

Then a friend told her of reincarnation and gave her books that she might get close to all the deep significance of the new teaching. She at once saw the logic and the justice and the hopefulness of it, applying it to her own needs, as all do who suffer. The books said that what we desire and work for, though perhaps denied us in our present life, will find sure fulfilment in another; that the ideals of one life become the innate powers of another; that, in fine, we build our own character and our own mentality, and no effort is lost, no longing unsatisfied.

She read and pondered with a glowing heart. It was not to be in vain then—this life of hers. Sometime, somewhere. . . Thoughts and visions of the wonderful future pressed upon her brain. Restless with the happiness of it, she rose and went out into the crowded streets. And as she met the people, many with sad faces, she longed to cry out to them, "Oh, my friends, do not be cast down! Some day your dreams will come true. Some time you will do something, will make something that you have prayed to do or make. Some day you will sing a little song of joy in your heart, "It is good! It is finished and it is very good!"

Lumen.

THE SPIRITUALISTS

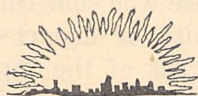
Reincarnation accepted either as an hypothesis or as an almost demonstrated principle of life necessarily involves and includes the fact that man survives the falling away of the physical body. Our friends the spiritualists dwell much upon the facts pertaining to the transition from the ordinary phases of physical life to that of the next world, and they study the details of life there as well as their powers enable them to do it.

There are so many people among Europeans and Americans who have some slight or considerable powers of sense perception for the things of the astral plane that we cannot be surprised to find that spiritualism has a very large number of adherents. Those who sometimes or frequently sense the proximity of departed friends or of some of the denizens of the "spirit-world" seek an easy and plausible explanation of their experience together with the companionship of others of similar powers. The spiritualists have a respectable standing in the world, both in number and in acumen. Largely from their ranks have come the so-called sensitives or mediums whose activities have been investigated by the scientific students of the life beyond the death of the body. And they have the merit of having carried the truth of mind-reading, telepathy, psychometry, communication with the dead, the summoning of spirits, the temporary materialisation of physical bodies for the use of visitors of the astral world and the actual transference of physical bodies from one place to another by "disintegration" at one point and "reintegration" at another.

There are ways of evolving for the egos of mankind that are adapted to the requirements of individuals and ways that help masses of people. It is the glory of spiritualism that thousands of people have gained through its ministrations at least a modicum of instruction and experience in the vitally important lore of that world into which all humanity is pouring in a vast stream.

Moreover, those who now make a beginning of the study of the larger and more complex life which lies beyond so-called death will grow in the powers which they seek and cultivate and will sooner or later be able to help humanity in more extended ways.

W. V-H.



UNIVERSAL KINSHIP

Look upon and treat others as you do your own hands, your own eyes, your very heart and soul, with infinite care and compassion, as suffering and enjoying members of the same great being with yourself. This is the spirit of the ideal universe, it is this alone can redeem the world and give to it the peace and harmony for which it longs. Yes, do as you would be done by and not to the dark man and white woman alone, but to the sorrel horse and the gray squirrel as well; not to creatures of your own anatomy only, but to all creatures. Do more than live and let live; live and help live. Do to the beings below you as you would be done by from beings above you.

J. Howard Moore.

SUPERSTITION

In the *Sunday American* of March 9, 1919, there appeared an editorial, "The Three Black Cats—of Superstition"; embellished with a picture of a reveller in fancy costume, who was shot in duel after the ball, lying dead in the snow, and three large black cats sitting beside him; from which I quote:

If you had a chance to reach seven or eight million people in Sunday newspapers published all over the country, what would you write about the picture on this page, which is taken as a text for to-day's editorial?

Here in the picture lies a man at the end of his rope and the end of his life. The black cats sit and look at him. They have followed him through his days; he has encouraged them by not driving them away. They sit for a while looking at him. Soon they will go away and select a new master and a new victim.

The story of the man who kills himself when the game is done is simple enough, anybody can write the moral. He went too fast while he lasted, and now he stops suddenly and violently with a bullet.

What about the three cats, black and gloomy, that the artist has gathered out of his imagination and put in a row beside the corpse?

Do they not represent superstitions that make life a burden and an anxiety, which it should not be, and make of death a terror when it ought to be a relief, a release, a reward and a pleasant sleep?

Get rid of superstition, credulity, anxiety.

In one hundred years nothing will matter. In one hundred years you won't be here.

You have a few days or years to do what little you can do. Get rid of the cats.

What would *you* write about this picture? Would you, the same as this editorial writer, say "Get rid of superstition, credulity, anxiety.", and in the very next sentence show that you yourself

had not yet got rid of these by writing, "In one hundred years nothing will matter. In one hundred years you won't be here."?

Yes, get rid of the cats of superstition, that's the thing; but get *really* rid of them, and not merely *think* you are rid of them. Advice such as this writer and many others give, is good enough as far as it goes, but do any of them ever tell us that before we can banish superstition and credulity, we must get rid of the limitation which the first three words in the Bible fasten upon us, "In the beginning", and which is pounded into humanity on every possible occasion?

There never was a beginning. The universe has always existed and will always continue to exist. Matter can not be destroyed (reduced to nothing), nor created (produced from nothing). Scientists know this to be a fact, yet for all this scientific advancement we still stick to the fallacious belief. Why do we do it? Why do we pound into our children the belief that there was a beginning, fastening on them an erroneous assumption in such a manner that none but the most observant thinkers can ever separate themselves from it again?

Now, so long as we deliberately do this thing, why do we appeal to mankind to get rid of superstition and credulity, as does this editorial writer? I will tell you why. It is because the leaven of truth is working, and man knows subconsciously that he *must* get rid of all beliefs in the supernatural, and is striving hard to do so, but has not as yet become aware that it is his belief *in a beginning*, that is handicapping him. He tries to square everything with this,

and passes out in blissful ignorance of his failure, to fight the battle over again when he comes back; and will have to continue the fight through one incarnation after another until he has learnt the truth.

Reincarnationists know better than to say that in one hundred years nothing will matter. They know that there is no end, and consequently was no beginning. They know that what little they can do in the few days or years they have, is not done for those few days or years if it is in the line of gaining added experience, but that this experience is theirs for all time. They have no occasion to hasten their departure via the suicide route, for it would gain them nothing. They know that they can not escape. They are here and must stay here, but they can make their lot easy by acquiring useful knowledge which will remain theirs to smoothe their path when they come back,—it matters not whether that be in one hundred, five hundred, or one thousand years. What they once knew they will always know, and if it be true knowledge it will be as good in one thousand years as now, for truth never changes.

Wm. W. Weittling.



ON "MAKING GOOD"

I was present at a dinner the other day and was impressed by one of the speeches, not because it was a good or a sensible speech, or a speech with a moral, but just because it gave a pretty good hint as to the general opinion of what constitutes a successful career.

The speaker, a self-made man, at one period exclaimed, "Yes, gentlemen, I began life as a newsboy; by hard work and push I am what I am to-day," and he puffed his chest out and looked round at his audience, his mind full of inflated ideas of his own importance.

And people looked at each other and nodded their heads in the way wise people have when they see something they consider very good and noble, and I could overhear some of them saying, "What a splendid example; see what perseverance does—what a fine character of a man; he has 'made good.' " After dinner people crowded round him, just to listen to his conversation or to exchange a few words, thinking they might possibly gain a little wisdom as to the quickest method of "making good."

And all because this man, who had begun life in mean circumstances, had made a name for himself as a financier by grabbing people's money so quickly that no one else got a chance to do so. I won't go so far as to say he was particularly wrong in doing as he had done: people didn't expect him to be religious or moral but just to make money and go on making it—in public opinion he was a financier—not a moralist.

But it struck me forcibly as I looked at him,

what a pity it was that a man with his brain, his dogged determination and perseverance should have spent his life in accumulating wealth and wealth only, which, when he died, would be of about as much use to him as a debating society's season ticket would be to a deaf mute.

There is one thing, and one thing only, that a person can take along with him when he passes off this earth, and that is *character*, and some people don't even take that.

And it's up to every one of us to go out teaching folk the principles of reincarnation and karma so that this incarnation at any rate shall be of some use to them in gaining a little experience of what the life principle is and of the ultimate goal.

Some of us have been rather inclined lately to get the idea in our minds that by lecturing and talking in our own particular lodge we are doing all that is necessary.

We have been making a big mistake. It is just the people in our own sphere that can do without our teaching. They know about reincarnation already; they can help themselves and with the knowledge they possess are capable of training their minds and bodies and drawing to themselves the spiritual truths. It is the other people we must look after, men like the financier I told you about, who had spent all his life fighting and grabbing and storing up something that was only of transitory value. A man of this type is just getting to a period in his evolution when he begins to learn something about the law of opulence; he is finding that it is possible to draw to himself any *worldly* thing by concentrating on it. It is at this very moment that he most

needs you to explain to him that his brain was given him for something better than that.

I do not say for one moment that you will instantly get him to quit making money and spend the rest of his days studying *The Secret Doctrine* or any other deep work on life philosophy. Finance will have become part of his nature and it will take more than your personal powers to get him away from it.

But if you concentrate on your work hard enough your arguments will go to him, not only by the words you speak but subconsciously by means of thought-waves, and it will be a start; in time you will get him to stop sometimes and wonder if you are not right, after all, and then you will progress quickly and if you do not entirely succeed in convincing him at the moment, you will have planted a seed that may grow but slowly, yet in time, perhaps in his next incarnation, will bear fruit and the results will amply repay your effort.

You may not be able to teach him all in this life about the cosmic truths but you can divert his genius for money-making into the right channels and show him that his powers should be used for the uplifting of humanity and not for personal ends.

And when you go out from your lodge, to help and teach, you go with the knowledge that you have the whole force of nature and love and truth behind you and even if the people at dinner parties do not say it, you know that you have "made good."

A. Wilfrid Hulbert.

FIELD NOTES

For some years there has been little *Legion* activity in South Africa, but recently Mr. C. E. Nelson, P. O. Box 1012, Johannesburg, has accepted the position of Representative and will find others who will help. Mr. Nelson is a church worker and will help to restore to the Christian Church the teachings of "sowing" and of "reaping" which it very much needs as a philosophical basis for the distinctive teachings of love and self-sacrifice of the Christian religion. The *Legion* earnestly desires that the great Christian religion may regain its lost and almost forgotten heritage of the Gnostic philosophy.

In Norway Mrs. Anna Ragnskaug has succeeded Mrs. M. Undset as Representative. The *Legion* has members in all the Scandinavian countries, and it is very desirable that they should be strongly organised for active work.

Señor Armando Zanelli, the National Representative for Chile, has been establishing and organising the *Legion* work in South America. He has appointed the following leaders in the various cities named:

Iquique, Chile Sr. Carlos Parrau, Casilla 696.

Antofagasta, Chile Sr. Benigno C. Escobar, Cas. 789.

Santiago, Chile Sr. R. Wensjo von E., Calle G. Reyes, 134

Concepcion, Chile Sr. Walter N. Day, Casilla 81.

Talcahuano, Chile Sr. Jenaro Villegas, Casilla 319.

Valparaiso, Chile Sr. Armando Zanelli, Casilla 315.

Mrs. L. van der Hell, Representative for the Dutch-speaking countries, and her helpers are steadfastly progressing with the *Legion* work. They are still publishing their national *Legion* magazine, and a strong foundation for future work has been well laid. Efforts have been made to arouse activity in the Dutch East Indies.

Mexico has for many years been near the foreground of the *Legion's* hopes and aspirations. A very devoted member, Mrs. Consuela Aldag, has kept the work alive in Mexico City during the difficult years of the recent troubles; and now, finding little time for present activities, she has placed the work in the hands of Mr. Otis McAllister, Apartado 1908, Mexico, D. F. Mr. McAllister is entering into a number of activities which

promise successful results. It is hoped that some leaflets may soon be printed in the Spanish language and made available for distribution among those likely to become interested. Application blanks in Spanish have already been printed and sent to Mexico.

In Hawaii and Porto Rico the *Legion* has a few friends and subscribers. Cuba offers a rich field for *Legion* work. Notice has already been taken in the columns of REINCARNATION of the Cuban spiritualists who firmly believe in karma, reincarnation and the evolution of the immortal soul, following the teachings of their leader, Allan Kardec.

Hungary and her spiritual welfare should be in the heart of every earnest *Legion* member. Before the great war the *Legion* had two or three correspondents and members in this country, but they have not yet been heard from since the armistice. However, Mr Kerekes Gyula, of Szeged, has written and desires to enter into *Legion* work. We need more of such links and hope that *Legion* members generally will help to find workers in Hungary and in all other European countries. The *Legion* hopes to have some printed matter in the Magyar language, and desires friends to help spread the work.

Germany has unfortunately not been actively represented in our work thus far. The *Legion* has a correspondent in Berlin who has not found conditions favorable for interesting and organising members. Efforts are now being made to secure more helpers. How important it is to teach some of the German people the fundamental truths about life and evolution under the Good Law! It is encouraging to know that Buddhism has found a considerable following in Germany in the last fifty years, and that must mean that many Germans are not wholly unacquainted with karma and reincarnation. Will not our friends help the *Legion* to find German people who will enter upon the work of spiritually uplifting their countrymen and Fatherland?

Poland also claims our aid and helpful sympathy. We have at present no correspondents there, but hope that some may be found. Also the Polish people of America should have our attention, as they may help to obtain friends in Poland and get the work started there.